

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

ANNIVERSARY OF THE AMERICAN BOARD.

ABSTRACT

Of the Report of the Prudential Committee to the American Board of Commissioners for Foreign Missions, Philadelphia, Sept. 1833. Compiled from the New-York Evangelist, and the Boston Recorder.

(Concluded from p. 293.)

CEYLON MISSION.

This mission, situated remote from the pride of cities and the corrupting influence of foreign commerce, has prosecuted its labors nearly as in years past. It has been afflicted by the death of Mrs. Winslow, Jan. 14, 1833, who had for years superintended the female boarding school. Mr. Winslow is in consequence expected to visit this country soon for the purpose of bringing home a number of the children of the mission, as well as to make oral communications to the committee and the churches. He will return to his mission. Four ordained missionaries, Messrs. Apthorp, Todd, Hutchings and Hoisington, have sailed for Ceylon, Mr. Eckard, and Mr. Minor, a printer, are expected soon to sail. A printing press and apparatus have been already sent. Hitherto the printing of the mission has been done at the station of the Church Missionary Society. Important advantages will doubtless arise from this establishment. The missionaries on the ground have acquired a familiar acquaintance with the language, and have many pious and well educated native assistants, and it will be easy for them to prepare tracts and books in a language spoken by 300,000 people in Ceylon, and 8 or 10 millions on the adjacent continent. There is also less difficulty in getting them distributed, from the number of qualified native helpers.

The system of education advances with a sure and certain progress. The Seminary at Tillipally contains 144 students; the boarding school at Oodooville has 50. The 78 village free schools 2,763 males and 488 females, total 3445. The committee have received a full account of an examination in the Tamil language, of the students in the Seminary or High School. It took place in June 1832, in the chapel of the Seminary, which was somewhat crowded with native spectators. Much interest was excited, particularly a scientific comparison of the Pauranic or Hindoo system of astronomy, with the Copernican. Dissertations were read by the pupils, accompanied with diagrams and apparatus, on the shape of the earth, the application of trigonometry to navigation, and the magnitudes and distances of heavenly bodies, the motions and phases of the moon, &c. An examination in English was held in September before the

governor of Ceylon. The importance of this Seminary, and the wisdom of its course of study will not be duly appreciated, unless we consider that the Hindoo systems of geography and astronomy are a part of their religion, and that the credit of their sacred books is gone when the convexity of the earth and the truth of the Copernican system is established. And the heart of the Barman seems to be arrayed against some of the most obvious doctrines of science in the same manner, and perhaps for a similar reason, that men in Christian lands are opposed to the so less obvious doctrines of revealed religion. If the converted Brahmin hold his seat on high and wield the prejudices of the abject multitude against us by science, falsely so called, and if the demonstration of a mathematical problem would bring him down, why should that opportunity be neglected? Already the opinion is losing ground that the Brahmins are more learned than the Tamulians.

The Seminary has been in operation ten years, and about 150 natives are, or have been, members of it. Of these, 4 are in the service of government, 5 are private teachers in English families, and most of the remainder who have left the Seminary are employed as native preachers, catechists, school-masters, &c. in connection with American and other missions. The governor expressed himself highly pleased with the Seminary, and should have much pleasure in recommending it to the favorable notice of His Majesty's government. Being particularly pleased with the appearance of the young man named Henry Martin, he made provision for his support as a teacher in the Seminary, and proposes to support four students of European descent, as soon as suitable persons can be found. The whole expense in the department of education is \$4,733.

The additions to the mission churches the last year are 30, and one who had been excommunicated for marrying a heathen wife, &c. was restored. One of the new members is the daughter of Mr. Spaulding. A "Moral Improvement Society" has been formed. The "Verse System" has been adopted at all the stations.

MISSION TO SIAM.

The last report brought down the history of the mission to the beginning of the year 1832. Mr. Abel was then at Singapore, a flourishing *entrepot* south of the Malayan peninsula, whither he had accompanied Mr. Tomlin from Siam, for the benefit of his health. Several letters describing his subsequent proceedings, seem to have miscarried. He hastened back to Siam, that he might supply the numerous trading vessels from China with Christian books. He furnished fifty with tracts and portions of the Scriptures. He found the aspect of the mission somewhat changed for the worse. The king forbade the distributing of Christian books among his subjects. Mr. A. thinks this arose from the interference of the priests, jealous of the effect of anti-papist doctrines, as he found the priests much less familiar than on his former visit. This interference of government, howev-

er, had very little effect of Mr. Abeel's labors, for his strength was so exhausted in supplying the junks, that he was in a great measure confined to his house; where he administered medicine to the sick, and preached the gospel to all who came. His hearers on the Sabbath never exceeded twenty, though he was persuaded they might be greatly increased, and five or six professed to renounce idols, and though he did not think it advisable to admit any of them to the Christian church, he has great hopes that time may prove some of them to be real converts. The one baptized by Mr. Gutzlaff appears well. He and a few others have agreed to meet every Sabbath for divine worship, and he is well qualified to be a leader in the exercises.

Bangkok possesses more importance in relation to China, than any other out-port that can be selected. Not less than eighty junks from China visited the place during the year, and the crews are generally disposed to receive tracts and carry them home.

Mr. Abeel was again compelled by the state of his health to return to Singapore. He endeavored to obtain a passage to Canton, but could not; and the junk in which he desired to go is supposed to have been lost, and all on board. In April, having received the invitation of the committee to revisit his native land, according to the arrangement made with the Board of the Reformed Dutch Church, he was preparing to return, and is daily expected in this country. Messrs. Robinson and Johnson are on their way to Siam.

MISSION TO SIAM.

The following extracts from a letter of Mr. Bridgman, written in February, will give a striking view of his situation and feelings.

"Since I wrote you last, I have been sick, but by the blessing of our heavenly Father, I am well again.—Were it not for the exceeding great and precious promises, my heart would fail me—the work is so great, so vast, and the laborers so few and feeble. We are as nothing. I am not discouraged, my brother; I am not disheartened; but I am often, as now, *sad*. To see so much to be done, and so little doing, it makes my heart ache. The prospect all around us is very dark. I have been here now almost three years—have gained considerable knowledge of the people—can speak their language so as to be pretty well understood—have assisted in the publication of Sabbath school lessons and some tracts—have instructed and have now with me, five native youths—have done something with the English press, and am now trying the lithographic;—yet all this is nothing, nothing at all. No soul has been converted—none converted. Little Aih is perhaps the most promising subject. But O sir, more must be done here and every where.

"I must give more of my attention to the language, and I purpose to become master of it. This will require more time. I am anxious to see if something more cannot be done abroad in Canton. As yet, all is silent, nothing is brought out to public view. The government are doubtless aware of our being here, and perhaps well informed of what we are doing; and if we are still will probably let us alone. But this will not do always. The light of the gospel cannot and must not be kept hid. I am anxious, too, about the press. The Repository, if supported, and rightly conducted, will do a great deal of good; but much more help is needed to carry it on. There is a demand for effort on every side. More missionaries, and more pious laymen are needed. But, dear brother, I cannot tell you what is wanted. Could the whole American Church see with their own eyes what there is to be done here, then they could give us their aid; especially their most fervent and earnest prayers to God in their behalf."

Messrs. Tracy and Williams, the latter a printer, have proceeded to join the mission. Mr. Bridgman has been instructed to send home some Chinese blocks, that ste-

reotype plates may be cast from them, to make an experiment whether our mode of printing can be adopted in China. The report notices several most important particulars respecting China, its populousness, the extent to which the language is spoken, and the number of readers—that its religion has been once changed by the reading of books—Mr. Gutzlaff's voyages demonstrating that the people are not misanthropic—the influence about to operate on the southern frontier.

"The enterprise of a few missionaries is concentrating a vast amount of interest upon China. The first voyage of Mr. Gutzlaff, was to the mercantile community almost like the discovery of a new coast along some fertile and populous continent. The same will be true, doubtless, with respect to its religious history. Morrison and Bridgman have been sending forth appeals, which are extensively read. And the design of supplying China with Christian books, embodies all the elements and all the interest of moral sublimity. We may be sure the Christian world will not sleep again over China."

MISSION TO THE INDIAN ARCHIPELAGO.

Messrs. Munson and Lyman are bound on a tour of observation among these islands, particularly Sumatra, Java, Celebes, the Moluccas, and Borneo, charged to inquire respecting all the scattered tribes and nations, the topography, population, languages and religions of each island or district; the condition of the people, and the facilities and hindrances of the gospel, &c.

SANDWICH ISLAND MISSION.

Sixteen stations, twenty-two clergymen, two physicians, two superintendents of schools, and three printers. The report gives an extended and very satisfactory investigation of the causes which may have led the public to entertain views of the actual progress of the islanders in Christianity, civilization, and the enjoyment of the comforts of life, beyond what the facts will warrant. This portion, which is exceedingly well written, we intend to copy at full length, when the report is published.

Three new stations have been formed. The schools or classes for religious instruction seem to be pre-eminently suited to the infant state of this people. The "Verse System" being regarded as well adapted to the condition of the people, the missionaries have recommended it for general circulation. About 600 adults at Honolulu commit their verse daily, 400 at Kavaloo, and 250 at Lahiana. The introduction of this custom has made it necessary to print a new edition of the book of Acts, and not a few of the natives of that country are now traveling through that book in company with their brethren in America. The number of *attentive and intelligent* hearers of preaching is greater than ever, and is increasing.

The work of translating has not been pushed with as much vigor as in former years. The demand for books is gradually increasing. The Old Testament is in a course of translation. Forty-four thousand copies of different works, making upwards of three million pages. The works published amount to only 1620 pages, only enough to make five or six volumes, and this is the whole printed or written literature of the nation.

The number of readers among the natives is, in Hawaii 7132, Maui 6369, Oahu 6526, Kauai 2700; total, 53,127. There is great want of qualified teachers. Infant schools have been commenced at several stations, and found useful.

During the past year, upwards of 1400 christian marriages have been solemnized. The marriage covenant is generally respected, and the domestic habits of the people are improving. At Lahiana no traffic whatever is allowed in ardent spirits, and in an island containing 35,000 people, not long since flooded with intemperance, almost none of the poison is now consumed. Another species of indulgence, the use of tobacco, was almost

universal among men, women and children; and the expense of time and health was very great indeed. The members of the mission, having first relinquished themselves all use of tobacco, determined unanimously upon discountenancing the use and cultivation of that noxious plant: and they call upon the members of the Board, and all the clergy and students in divinity of their native country, to countenance them in this measure.

An unusual number of vessels resorted to Lahiana the last year, perhaps in consequence of the greater absence of temptation in them than at Honolulu: 14 captains of vessels and 150 seamen were at one time seen at the house of God, and a very promising state of serious inquiry was manifested among them.

The number of natives admitted to the churches during the year ending June, 1832, was 235, making the total of 577, of whom about one in a hundred has been excommunicated, and about four in a hundred have died, as is believed, in the faith of the gospel. The report gives an affecting account of the death of the Queen Regent, Kaahumana, June 5, 1832, aged 58 years.

In connection with their other efforts for the good of the people, the missionaries aim to encourage habits of industry, neatness, punctuality, loyalty and order. On the interesting question, by what methods shall the Sandwich Islanders manufacture cloth, the committee give an opinion in favor of the simple domestic machinery, hand cards, spinning wheels, and hand looms, employed upon the cotton which grows well upon the islands. The people need to have their manual labors increased, rather than diminished. It has been proved the last year, by Henry Hudson, Esq. of Hartford, that excellent paper, both printing and writing, may be made from the *kapa*, or native cloth of the islands. Specimens were presented.

MISSION TO PATAGONIA.

Rev. William Arms and Titus Corn.

MISSION TO AFRICA.

Rev. John L. Wilson is to receive his instructions this week, preparatory to his speedy embarkation for Liberia. A mission to the southeastern coast is also contemplated.

MISSION TO THE AMERICAN INDIANS.

These comprise missions to the Cherokees east and west, Chickasaws, Choctaws, east and west, Creeks, Osages, Stockbridges, Mackinaw, Ojibewas, Maumees, and the New York tribes. We regret that want of time prevented our making an abstract of this portion of the report. It was very ably drawn up, and interesting. It is worthy of remark respecting the Cherokees, that while the portion remaining on the old territory appears to be rapidly deteriorating in condition and morals, the Cherokees of the west are reported to be in a very improving condition in both respects.

The transformation in the case of the Stockbridge Indians, near Green Bay, is very remarkable. The committee are extending their operations in the northwest, with encouraging prospects. The Board now have 22 missions; including 60 stations. Missionaries 43; 6 physicians not ordained; 6 printers; 26 other assistant Missionaries; 126 females; 4 native preachers; 46 native assistants; making 247 laborers sent from this country; and fifty native preachers and assistants; total 297. Of these, 48 have been sent out the past year. The churches are 37. Members of churches from the heathen 1704. Scholars in schools, about 50,000. The amount of printing, last year, about 7,500,000 pages; and the number of pages printed from the beginning about 68,000,000.

New missions are to be commenced immediately in Western and in Eastern Africa; in Crete and Cyprus; at Brussa in Asia Minor; and in Persia. Several others are contemplated, on the eastern continent and among our Indians.

CONCLUSION.

The concluding remarks contain a statement of the objects of the Board, regarded as an institution for diffusing a knowledge of the gospel among the uncivilized nations of the earth, embracing pagans, Mohammedans, and Jews, with the remains of the oriental churches.

1. The Board is an *education society*. The work would be done at an immense disadvantage, if restricted to mere oral instruction. While the gospel is preached to the people, they must be taught the written word. Schools ought, therefore every where, to constitute an integral part of missionary operations. The gospel also reaches the heart through the understanding. And throughout the benighted parts of the world, to an extent of which we in this country can have no adequate conception, the mind of man is unthinking. We aim to rouse it to action. To this end we not only teach it to read, but to record its thoughts and reciprocate them with other minds, by means of writing. It is a great advantage that knowledge so increases upon the earth. It is seen more and more, that *all truth is related*, and all error, and that they are opposed to each other, as day to night, and that all truth is of God, in whatever volume of his works it is found, whether of nature, providence, or grace. In heathen lands, now that heathenism has had time to work out its natural result, we find the light of truth extinguished on most subjects. It is wise then, to attack the system as a whole, and to assail it in all its parts.

Another department of education is the preparation of pious and promising young natives for preachers. And certainly, by no class of young men can a thorough education be more needed.

The Board is also to be regarded as a translating, book printing and book distributing society. It is also *pre-eminently* a society for the preaching of the gospel. The manner of a missionary's preaching will necessarily be various; but every where his doctrine should drop as the rain, and his speech distil as the dew, as the small rain upon the tender herb, and as the shower upon the grass. The Sabbath should be specially devoted to preaching; but he should preach every day.

2. The Board is a *Society for Observation*. The condition of the world must be ascertained before it can be improved; and it is surprising how little information suited to our purpose is obtainable from the whole body of secular travelers. The politician, the soldier, the antiquarian, the man of mere taste, and the man of mere insatiable curiosity, are all of use to us as *travelers*; but we are obliged to send after them our own messenger, with special instructions, before we can safely venture upon an extended system of missions. The exploration and the occupation of the ground are parts of our great work.

The committee seem to hear the churches calling to them, as to those set upon the post of observation, "Watchmen, what of the night?" When the American Bible Society resolved to supply our whole country with Bibles in the space of two years, immediately an investigation was commenced in all the states. Now who can describe the interior of Borneo, New Holland, South America, Africa, or Asia? how little is known of their languages!

The Board has made some progress in its work of observation. Its messengers have been sent among the Indian tribes along the whole extent of our south western border, far towards the Rocky Mountains. Others have been sent to the great lakes, and beyond them, and to the head waters of the Mississippi. The condition of the Sandwich Islands has been fully reported. One of our messengers has explored a part of the northwest coast. Another has visited Mexico and most of the independent states of South America. Others have visited the Washington Islands. Others are stationed on

the southern borders of China, and in Siam, and in the northern part of Ceylon, and in Western India. We have observers, also, in Syria, and at the capital of the Moslem empire; at Athens, anciently the eye of Greece, and at Malta; and have pushed our inquiries through the northern provinces of Asia Minor into the Caucasian countries and the borders of Persia. Others are on their way, to traverse, if possible, the unknown regions of Patagonia. Others have gone to explore among the islands of the great Indian Archipelago. Another is about proceeding to Western Africa, and a mission is projected for the eastern shores of that benighted continent, and waits only for suitable men to commence it. Within a few months, we hope to occupy a post, which shall throw light on the condition of ancient Crete, and another upon the large and important island of Cyprus. At the foot of Mount Olympus too, in Asia Minor, a mission will be planted within a year, should Providence favor our designs; and within that time a messenger who has just left our shores expects to find a home beyond the plains of Mesopotamia and the Kurdish mountains.

How desirable that this part of our work were accomplished—that the *whole world* be laid open to the view of the church—that all its abominations and miseries be seen, and all its cries of distress be heard, which indicate a world diseased and perishing for lack of the gospel. Then will the church find it no longer possible to sleep, and no longer possible to forbear acting on a scale commensurate with the **WORK TO BE DONE.**

NEW MISSION TO AFRICA.

Extracts from the Instructions of the Prudential Committee of the A. B. C. F. M. to Rev. J. L. Wilson, Missionary to Western Africa, delivered at a meeting in Philadelphia, Sept. 22, 1833.

On the morrow, by leave of Providence, you will repair in company with one of the Secretaries of the Board, to Baltimore; and there you will, if possible, make arrangements for sailing in a vessel, belonging to the Colonization Society of Maryland, and soon to proceed with emigrants for a new colony at an advantageous location on Cape Palmas, between two and three hundred miles south-eastward from Monrovia. That society, which is commencing operations on a plan which promises great success, has already given its cordial assent to our establishing a mission on the site of the projected colony, and availing ourselves of all the protection that colony can afford. It is intended therefore, should the head of the church favor our designs, that one of our first stations be at Cape Palmas. The ship is expected to touch at Monrovia; but it is presumed your most prudent course will be to retain your connection with the ship, and proceed with the colonists to the Cape. You will then be able to determine whether there is any thing to forbid our entrance; and if there is not, you will take measures for the speedy commencement of a mission there, to be under the direction of yourself, or of some other person, as shall be found expedient.

Having accomplished the object of your visit to Cape Palmas, you will return to Monrovia, and employ the remainder of your time in gaining information concerning the colony of Liberia, and the native tribes within and around it.

Your department towards the rulers of the colony will be all that the Scriptures require, in respect to such as are in authority; and you will thankfully avail yourself of the facilities they may afford to your researches and inquiries.

The committee, however, would most affectionately and seriously enjoin upon you, to take good care of your health. Be courageous, be enterprising, and diligent; but never rash, never losing sight of the boundaries of sound discretion. Never suffer yourself to be anxious. Anxiety, is fever in the mind; and in Africa it will quickly send its sympathetic influence through the body. Take no anxious thought for the morrow. Indulge no anxious solicitude about any thing; 'but in every thing, by prayer and supplication, with thanksgiving, let your request be made known unto God; and the peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus.' This calmness of soul is invaluable every where, but to you its importance, merely as a safeguard of the health, will be specially enhanced. Let your care be the result of habit, not of laborious effort; let it be uniform and unremitted. Avoid, as much as possible, the extremes of cold and heat, of labor and inaction. Never let rain, or heat, or cold take you by surprise and unprepared. Be temperate in all things. With these precautions, and with a sound constitution, and the blessing of God almost every clime may be traversed with comparative safety.

The Committee will now briefly advert to the *probable course of the mission in future years.*

It is generally admitted, that the churches of this country owe to Africa a debt which nothing, except the gospel of the grace of God, can ever cancel.—This evening we acknowledge that debt to the full extent, and promise to co-operate with our brethren of other kindred associations in paying it. Though it be greater than the debt which England owes, it must be paid—not with silver and gold, but with the gospel.—Through all her vast extent Africa must hear the glad tidings; her

"mountain tops.
From distant mountains catch the flying joy;"

and all her plains and valleys become vocal with the high praises of God.

Within twenty years the coasts around the gulf of Guinea, will probably be colonies of coloured emigrants from different parts of this western world. These colonies will take the place of the chain of forts, that were reared long since to protect that most nefarious commerce by which the coast of Guinea has been signalized. These colonies will be important auxiliaries to Christian missions in Western Africa. Without them, the blighting influences of climate and of the slave trade combined, would wither all the missions we might plant upon the coast, and we could scarcely proceed at all into the interior. They will serve for landing places, of rest and refreshment, places of rest and observation and inquiry; and by the information they collect, the roads they open, and their commercial intercourse, they will greatly facilitate our entrance among several tribes and nations of the interior.

An object of primary importance in respect to the inland parts of Western Africa, and the central portions of the continent eastward of the Niger, is the *exploration of the country with a view to missionary operations.* None of this vast region has been thus explored; unless it be some districts immediately behind the colony of Sierra Leone. It was the solution

of geographical problems that governed the inquiries of most of the travellers in western and central Africa. Now that the problems of chief interest have been solved, and the Niger has been traced to the sea, mere curiosity may subside, but Christian benevolence will awake, and investigate the intellectual and moral condition of the whole people. Between the coast of Guinea and the desert of Sahara, there may perhaps be 25,000,000 of souls. Concerning most of these our knowledge is exceedingly vague and general. We can distinguish, however, two races of men; viz. the original inhabitants of the country, and the Arabs, and other emigrants from Asia. The latter are daily advancing southward, and carry with them the religion of the false prophet. The native and foreign races mingle on the banks of the Niger and Tshadda, above the junction of the two rivers; and the Mohammedan schoolmaster is even found in numerous towns and villages nearer to the sea. The negro is more mild, liberal, and hospitable than the Moor; and is distinguished by the peculiar warmth of his social affections. He possesses also strong attachments to home and country; and the perilous life he is compelled to live, promotes the development of feeling, thought, shrewdness, a natural eloquence, and a passion for poetry.

The great region now before us is broken in the center by a chain of mountains extending east and west. The southern slope towards the sea is occupied by several barbarian states, two of which, Ashantee and Dahomey, are considerably known to the civilized world. The great, fertile, and populous valley of the Niger extends along the northern side of these mountains, through twenty degrees of longitude; then breaking the chain of mountains, it pours the united floods of two majestic rivers into the gulf of Guinea.

Two steamboats are now upon the Niger, and it is the intention of the company to which they belong, to keep them there, if it be possible. In process of time we may expect to ascend that river, and entering the Tshadda, we may advance towards the rising sun. On the east of the Niger, the mountains ascend to a loftier height than on the west, and are known as the "Mountains of the moon." What sort of a country, and what kind of people, we shall find in our progress eastward, is uncertain. Geographers suppose that the central regions rise and spread out into a vast table land, extending from the mountains of the moon southward. Possibly this like the high central regions of Asia, affords an extensive range to wandering hordes; but whether they be mild or savage, pagans, mohammedans, or nominal Christians, is yet wholly unknown. Indeed it is true, dear brother, that almost the whole of Africa is yet to be explored by the Christian missionary, before missions can be prosecuted on the continent with intelligence and efficiency.

Having made a successful beginning among the tribes of the coast, around the colonies, we shall as our laborers increase, and the roads are opened, advance into the interior with our permanent establishments. The native race promises the speediest results, and the progress of the Mohammedans must be checked. From the English fort on the Gold coast, we may enter the country of the Ashantees; and when

the Niger is open, we may ascend to the kingdom of Borgoo, northward of the Kong mountains.

Wherever we go, seminaries must be founded for educating schoolmasters, catechists, and native preachers. The language must be reduced to writing. Printing-presses must be erected, and the natives taught to work them. Constellations of Christian schools must be called into being, and shine around these. The preacher, too, must revolve in his orb, and truth from the pure word of God come down upon the people like rain upon the mown grass, and showers that water the earth.

From these illuminated districts the light will radiate, the heavenly influence will spread, and God, the Holy Spirit, will bless the means of his appointing when used in obedience to his command.

Meanwhile the mission, which we hope soon to commence on the south eastern coast, may be expected to extend its outposts more and more, and ascend the coast, and advance upon the central high lands. Our European brethren, also, of different denominations, whose line of march already extends across the continent on the south, will advance from that quarter; and the English Episcopal missions will advance from the wild mountains of Abyssinia; and our brethren of the same denomination at Sierra Leone, and those of various names at Liberia, will move with us from the west;—and our children may hear of the meeting of these upon some central mountain, to celebrate in lofty praise Africa's redemption. Oh, what a meeting, what a day! And it will surely come; and Africa, all Africa shall rejoice in the liberty wherewith Christ maketh his people free.

Fear not, dear brother; it is easier to propagate good influence in the world, than has generally been supposed. In this conflict *one* shall chase a thousand, and *two* put ten thousand to flight. Such is the divine appointment. And never did the influence of good men travel so rapidly over the world as now.—The influence of *William Wilberforce* will soon be felt throughout Africa;—on all her shores, and rivers; on all her mountains, and plains; on every oasis of all her pathless deserts.

Finally: whatever be the result of this mission in respect to yourself, let it be remembered, that the sacrifices made by you and your friends, the privations and hardships to which you will be subjected, and the dangers you will have to encounter, and which appears so formidable to many, are *extraordinary, only in the history of missions*. In the history of commerce and of science, they are common and familiar scenes. Almost a century since De la Condamine and Bouguer spent six months in a desert of South America, near the equator, contending day and night with incessant rains, that they might measure an arc of the meridian; while Maupertuis, in pursuit of the same object, thought nothing of the bleak and snowy precipices of Norway. What contempt of sufferings and danger has been evinced by the explorers of a north west passage! How many privations, and sufferings unto death have been cheerfully endured in Africa itself, to solve the problems of the Nile, and the Niger! From what part of the world, and by what amount of privation and peril, is commerce deterred from sending her missionaries for exploration and for traffic? From none. All along the coast of Guinea you will find them, and

plying to and fro in steam vessels upon the Niger.—Commerce has no difficulty in procuring her missionaries for any portion of the earth; and even now they are *going forth into all the world*. Let the missionary of the cross go where he will, he will find that they have preceded him. Let him experience any amount of bodily sufferings; and it will probably be found that they have already experienced the same or greater sufferings, among the same people.—It is lamentable that the church should make so much of personal sacrifices, endured for the glory of Christ and the salvation of men, when the world accounts them so little, endured for the sake of wealth or fame;

The stand for you to take, dear brother, when friends remonstrate with you for hazarding your life in Africa, is that of mild but firm expostulation.—“What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” Thus expostulated the great apostle to the Gentiles; and when they saw that he would not be persuaded, “they ceased, saying, the will of the Lord be done.” So let his will be done by your mission to western Africa. Go dear brother; you have our affection and our confidence, and you shall have our prayers. You shall have the prayers of God’s people in this great assembly, and in every part of our land. Go, and He, who commanded the Gospel to be preached in Africa, as well as all other portions of this wide world—he will be with you unto the end. Amen.

By order and in behalf of the Prudential Committee.

B. B. WISNER,
R. ANDERSON, } Secretaries.
D. GREENE,

Philadelphia, Sept. 21, 1833.

Miscellaneous.

TO MOTHERS AND SISTERS.

The following is from a letter of Rev. J. Porter, Sault Ste. Marie, M. T.

Most of the men who have been converted during a late revival at that place, have or had praying mothers. Let weeping, praying mothers, whose sons have wandered from them, remember this fact and take courage.

If all sisters and mothers would feel for their wandering sons and brothers, as one expresses herself in writing to her brother at this post, all soldiers would soon be enlisted under the banner of Messiah, we might hope. Speaking of joyful moral changes in the family at home, she says to him: “this I think is an answer to prayer—blessed be God our Saviour, that he does hear prayer, and is ever ready to hear and answer all that call on him in sincerity. This is all the consolation that your dear mother and myself have in thinking of you, that we can go to the throne of grace and plead for your soul and for your safety. But, oh, it will do you but little good if you will not plead for yourself.” She says further: “I want you to remember that at the close of each day, between sunset and dark, your sister P. is praying for you. I have long done this

for you and my other dear brothers and sisters. I wish you would be alone at that time to pray for yourself. Try dear brother and I know the Lord will help you.” Will not such a prayer be heard? They may not seem to be for the individual; but they fill the golden censer full of odors and the Lord will receive them. This sister speaks of the conversion of several of the family; but the amiable young brother here, was buried fourteen days ago, giving no decided evidence of a change of heart, though he did try to meet his sister in prayer. He was once a hearer of yours, B. G. of Bennington, Vt.

Pastor’s Journal.

From the Connecticut Observer.

A WORTHY EXAMPLE.

MR. EDITOR:—Will you permit me to acknowledge through your paper the following donations to the American Tract Society.

A day or two since, after the Tract cause was presented in the town of I——, I received from unknown hands two snuff boxes, each containing twenty-five cents. I was told they were presented by two ladies. And they were accompanied with a pledge of total abstinence. It is indeed gratifying to see better feelings gaining ground. It augurs well for the health of the community. There will be less dyspepsy.—A physician of no common reputation once told me that snuff was the worst form in which tobacco could be used. It will, said he, get into the stomach—and then its effect is the worst possible. If this is so, and our good matrons relinquish their snuff, and snuff boxes, for tracts—we shall all of us have less of this spice with our food. And I am sure it will do us no injury. I hope that many will follow this very worthy example.

A FRIEND TO PLAIN LIVING.

A PHILADELPHIA PHILANTHROPIST.—The following act of philanthropy is recorded in the Columbia, (Pa.) Spy: “A gentleman in Philadelphia, observing a colored boy who lived with him to look remarkably dull and sorrowful, inquired the cause; the boy told him that he had just received a letter from Baltimore, informing him that his father and mother, who were slaves, had been sold, and were to be removed to Georgia in a few days, and he wished to visit them before their departure. The gentleman became quite interested in the boy’s story, and not only gave him permission to go and see his parents, but furnished him with a letter to a friend of his in Baltimore, desiring him to purchase their freedom, for the money paid for which he would be accountable. The boy left Philadelphia in the morning boat: but after he had gone, his employer, fearing there might be some mistake made in the business entrusted to him, determined to go and attend to it himself—and accordingly started for Baltimore the following afternoon. Shortly after his arrival there, he went in search of the boy’s father and mother—found them—and secured their liberty. They were in possession of the notorious slave-dealer Woolfolk. He afterwards, with some difficulty, purchased the freedom of a sister of the boy. The three were then taken out of Maryland, and permission given them to go in whatever direction they pleased. Between six and seven hundred dollars was the price paid for them. It is not often that we have it in our power to record an act so truly praise-worthy. We do not feel at liberty to mention the name of the individual who has shown himself to be such a pure philanthropist—the approbation of his own conscience is a richer reward to him than would be the plaudits of the public.

DUTY OF CHRISTIANS IN RELATION TO SINGING.

Extract from the Evangelical Magazine.

It is not the object of this paper, to prove that all who love God have the requisites for good singers.—Nor is it viewed essential, in order to praise him with the voice, that all who attempt should be able to excel in the art. It cannot however, have escaped observation that many, whom the Creator has endowed with the requisite talents, and whose hearts, they hope he has attuned to his praise, never improve those talents in this high and delightful service.

Two practical errors on this subject now prevail in the churches.

1. Singing is not sufficiently regarded as a part of the public worship of God.

Many church members, both males and females, have occasionally taken part in the service, and shown to others that if they will they can sing; but they are far from being interested and regular performers. They feel none of that responsibility in the affair, which they wish their minister to cherish in relation to that part of public worship which devolves on him. But prayer and the reading of the Scriptures, and the preaching of the word, are, by common consent, not more truly a part of divine worship than singing the praises of Jehovah. The question, so fully settled by common consent, is abundantly established by the word of God. If the minister is responsible to God, so are the singers in the congregation. The responsibility is felt in one instance; why is it not in the other? Why are singers so often seated below in the house of God, late at church, and when in their seats, refusing to rise and aid in this part of worship? Have they found means of throwing off this responsibility, or are they preparing, by neglect, to feel it on a dying bed, when they are about to exchange the songs of earth for those of heaven?

2. It is not by numbers, who can sing if they will, regarded as a Christian duty to bear a part in public singing.

Numbers, in this particular, do not take the word of God for their guide. They never make it a serious question, whether they ought to attempt it or not, to be decided only by a prayerful consultation of the Bible. Such an examination will shew that it is as clearly a duty as prayer. The commands and exhortations concerning it are, probably, as numerous and explicit as those which relate to prayer. If Christians pray in the closet and in the family, let those, who can, sing in the church. Let the public praise of God be regarded as a Christian duty, and let the members of the churches stand pledged to its regular performance.

Music, as an art, is surely worthy of more attention than it has ever yet received from the churches of our Lord Jesus Christ. It is confessedly one of the noblest arts, to which the powers of a man are ever devoted. The cultivation of sacred music, from a regard to God's glory, is a direct means of purifying and elevating the affections of the soul. Since Christians are the light of the world, it is matter of surprise that they do not more generally give attention to it,—seek instruction in it, and qualify themselves to bear a part in the public praise of God. Since good singing powerfully aids the impression of divine truth,

it is passing strange that many of those in the churches, who attempt it, are the most forward to resist improvements—show the greatest want of docility and submission in singing schools, and are more than others content to trudge along in that style of singing which is but a few degrees above the barbarous. The apathy, indocility, and irregularity, exhibited on this important subject, by many church members, is wholly unwarrantable. He who has ordinary vocal powers, and an ear that can distinguish between cords and discords, and has experienced the love of God shed abroad in his heart, can have no reasonable excuse for not co-operating in this part of divine worship, and for not setting such an example of improvement and regularity as shall be safe for others to follow. If all in the churches, who can sing, would feel the importance of the art, and acquire it, as a Christian duty, to the extent, to which, at the present day, it is attainable, individual churches might easily and creditably sustain this part of divine worship. If Christian singers were faithful in this respect, half the sums now expended for the revival of singing might be saved for other purposes, and at the same time, congregations might be blessed with far better singing than they are at present.

INTEMPERANCE AND CRIME.

The Court of Sessions yesterday exhibited a busy and instructive, though melancholy scene. Fifty-six persons were tried. The first four or five having one after another attributed their misconduct to intoxication, our reporter noted the names of the other prisoners, as they were called, who made a similar confession, and the result was, that out of the first twenty-seven prisoners who were found guilty, fifteen acknowledged of their own accord that *Intemperance* had led them to the commission of the crimes of which they were convicted. Four others were clearly proved to have been drunk when they violated the law; among whom was a respectable young man, convicted of petty larceny, who on the death of an aged mother will come into possession of a large estate, and who even now is allowed by his parent ample means to satisfy every reasonable want. Another case was that of a man named Valentine Sutlif, who was found guilty of a violent assault upon his own mother, a woman advanced in years. It was a matter of painful interest to see the old lady prosecuting her son. She deposed that he had lately taken to drinking, and during his fits of intoxication had committed such furious assaults upon her as to endanger her life. Her manner while giving testimony, clearly evinced the struggle which was going on between parental affection and the desire of self-preservation. The prisoner was sentenced to six months hard labor at Blackwell's Island.—*Journal of Commerce.*

CHRISTIAN LIBERALITY IN BANGOR.—We learn from a letter of the Rev. Dr. Cogswell, Secretary of the American Education Society, to the editor of the Portland Mirror, that, in addition to the generous sums which they have subscribed for their own Theological Seminary, the people of Bangor have recently contributed to the A. E. Society upwards of \$1,000.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 12, 1833.

ANTI-SLAVERY IN NEW YORK.

A public meeting was called at New York, on the 2d inst. inviting those "friendly to the immediate abolition of slavery, to meet at Clinton Hall to form a New York City Anti-Slavery Society." The Hall had been engaged for that purpose, with the written consent of a committee of the Trustees. But from the time the notice was published, an agitation was apparent in the city, and on the morning of the 2d, the following notice appeared in large and glaring capitals, spread over the city, and followed with inflammatory appeals in several of the morning papers, (the *Courier & Enquirer*, and *Gazette* in particular) vociferating denunciations against those who had called the meeting, and endeavoring to stir up the people to turn out and "put down the Anti-Slavery Society once for all." The following is the notice.

NOTICE.—To all persons from the South.—All persons interested in the subject of a meeting called by J. Leavitt, W. Green, jr. W. Goodell, J. Rankin, and Lewis Tappan, at Clinton Hall, this evening at 7 o'clock, are requested to attend at the same hour and place.

MANY SOUTHERNERS.

New York, Oct. 2d, 1833.

N. B. All citizens who may feel disposed to manifest the true feeling of the State on this subject, are requested to attend.

Under these circumstances, the Committee of Clinton Hall prohibited the use of their room for the meeting, and a notice was accordingly posted on the door of the lecture room to that effect. Long before the hour appointed, however, a vast assemblage of people had collected in and about the building, until the place was crowded to suffocation, and finding all the rooms locked, they organized a meeting in the stair way, and some afterwards adjourned to Tammany Hall.

Here it was very soon stated, that the Anti-Slavery meeting was going on at Chatham Street Chapel, and immediately a great cry was made, "Let us go there and rout them!" This motion was put down by the chairman, who said that such a proceeding would expose us to be "stigmatized as disorganizers!" but he recommended the meeting first to pass resolutions, "and then every gentleman can act as he thinks proper." The following resolutions were then offered, accompanied with speeches, and adopted.

Resolved, That our duty to the country, and our Southern brethren in particular, renders it improper and inexpedient to agitate a question pregnant with peril and difficulty to the common weal.

Resolved, That it is our duty as citizens and Christians to mitigate, not to increase, the evils of slavery by an unjustifiable interference in a matter which requires the will and cordial concurrence of all to modify or remove.

Resolved, That we take this opportunity to express to our Southern brethren, our fixed and unalterable determination to resist every attempt that may be made to interfere with the relation in which master and slave now stand, as guaranteed to them by the Constitution of the United States.

Resolved, That the thanks of this meeting be presented

to Messrs. Howard & Lovejoy, for the gratuitous use of their room on this occasion.

Resolved, That these proceedings be signed by the Chairman and Secretaries, and published in all the daily papers.

Meanwhile the meeting was going on harmoniously at Chatham Chapel; a society was formed, constitution adopted, officers chosen, and just then the Tammany Hall meeting adjourned, and "every gentleman acted as he thought proper." Multitudes rushed to the Chapel, and just as the Anti-Slavery Meeting had quietly adjourned, and was about to disperse, a wild shout rent the air, and it was discovered that a furious mob had broken in and filled the avenue, and were rushing into the chapel. Confusion followed, and amid the commotion, some escaped through the crowd, and others took refuge in a meeting of Sabbath School teachers of both sexes, in an upper room belonging to the chapel, until, after nearly an hour, a strong party from the police arrived, and dispersed the besiegers, and left the besieged at liberty.

Such is a plain account, which we have condensed from the *Evangelist* and *Journal of Commerce*, of this disgraceful proceeding. Though we cannot join with the Anti-Slavery Society in all its views and measures, yet the right to assemble peaceably and express their sentiments, is one of the most inviolable rights of nature and society, and one which cannot be trampled upon in the way of these "disorganizers," without an express violation of the letter and spirit of the constitution. The men who assembled at Tammany Hall are among the loudest declaimers in favor of liberty and equal rights, and "the great swelling words" which they utter, would lead us to conclude, that the last drop of blood in their veins would be sacrificed to promote the cause of freedom and virtue.—But we see the hollowness of their pretensions, and the narrowness of their ideas of liberty, and how wide the contrast is, between licentiousness, and the sublime and ennobling principles of gospel freedom.

After all, these proceedings, and the late proceedings in South Carolina, will help forward the cause of emancipation. "The blood of the martyrs is the seed of the church," and it is proverbial, that no more certain way can be devised for strengthening a cause, than by persecuting it. "Whom God intends to destroy, he first makes mad," was an ancient heathen maxim, and if it contains any truth, we may confidently expect, that since the antecedent has taken place, the consequent will speedily follow. For more than three centuries, (to go back no farther than Charles V.) have christian nations glutted themselves with the blood of Africans, and North and South America, and the West India islands have been the great market ground for this inhuman traffic. Its introduction into our own country was almost coeval with our colonial existence, and now, the iron sceptre of oppression having ruled so long, and with such dreadful sway, and brighter prospects opening to the cause of humanity and freedom, the prince of the power of the air seems to be alarmed, and "coming down with great wrath, knowing that he hath but a short time." We dread, indeed the consequences of these proceedings to our country. We dread to anticipate the evils which this iniquitous system of oppres-

sion may yet bring upon us. We dread even to think upon the present condition of things at the South, which was lately so eloquently compared by a southern gentleman, to a man walking knee deep in gun powder with a coal of fire in his naked hand. But our trust is in God, in Him who causeth the wrath of man to praise Him, and restrains the remainder thereof." The prayers of the faithful are daily going up to the throne of heaven with the cries of the oppressed; a sound of freedom has gone forth into all the earth; men are waking up to the claims of suffering humanity, and a gleam of hope is breaking upon the hitherto dark and comfortless prospects of the African race. "There is a spirit in man," and when "the inspiration of the Almighty giveth him understanding;" when righteousness and truth are his bulwark and his weapons; a power is stirred up, against which resistance is vain, and which, by being attacked, and exercising its powers, only strengthens itself for a fiercer conflict.

We cannot close our remarks without observing, that, in our view, the "Anti-Slavery" men are in some degree responsible for the intolerant spirit which is manifested by the friends and apologists of slavery. Although undoubtedly right, and agreeing with the great body of the friends of the Colonization Society in their fundamental principles respecting slavery, and the obligation to abolish it, yet the violent and calumnious manner in which some of their prominent men have sometimes advocated their principles has been such, as justly to offend honest-minded and intelligent persons, and to rouse up, instead of allaying the resentments and prejudices of the public. We are well aware how difficult it is, on such a subject, to preserve that coolness and equanimity, which shall enable a man to conduct himself with discretion and firmness, amid the jarring discords of selfishness and passion; but difficult as it is, it is yet attainable, and we have yet to learn, that any object, connected with the temporal, or even the eternal interests of man, is of sufficient value, to authorize the sacrifice of one jot or tittle of Christian duty, or of the least particle of that kind and benevolent feeling which the gospel requires of believers. (2 Tim. ii. 5.) We are all men, subject to frailties and weaknesses, and it behoves us, while we make no compromise with sin, nor respect any man's person as an apology for it, at the same time to let the law of kindness dwell upon our lips, and not allow the intolerance of others to make us intolerant.

"PHILOSOPHY OF THE MORAL FEELINGS."—This is a reprint in Harpers' Family Library, of a work of the same Dr. Abernethy who wrote an "Analysis of the Intellectual Powers." This was introduced with good effect as a text book in some academies, and we think that this second work should be employed in the same manner. It would even do no harm, if those who highly esteem Paley's principles, should compare him with Abernethy. The perusal of this work would certainly show that there are two sides, and that the other side is at least worthy of examination.

There is little in the book of elaborate argumentation or of theoretical speculation. Dr. A. first gives the facts that are observed in man, and then assigns an outline of

the reasons for referring them to one fundamental principle rather than to another. He takes a more elevated view of the mind than most of the Scotch philosophers. In adopting a theory of self-love, as a motive of action, he confines it to acts *below* conscience. That is, he thinks that the conscience prompts to the doing of right because it is right, without any reference to self-gratification. He does not, with Hutcheson, make a sixth sense of conscience, but calls it the faculty which conveys to us a certain conviction of what is morally right and morally wrong in regard to conduct in individual cases,—independently of any acquired knowledge—and without any regard to any other standard of duty. He of course is a defender of fixed and immutable morality.

His philosophy finds a deficiency in man to answer the high ends of his being. On this ground he maintains the necessity of the gospel—the trust in Christ, and dependence upon the Holy Spirit. No teacher can introduce this book into his school without its having a tendency to purifying the mind and heart of his pupils.

Rev. Pres. BATES of Middlebury College, we understand, is preparing a work on Moral Philosophy, which is intended to be of a character suitable for use in our colleges generally.

YALE COLLEGE.—A greater number have entered the present than any former term, and the number of new students, exclusive of the theological and law departments, is about 160. The whole number of undergraduates is something like 380.

At a meeting lately held at Albany in behalf of the American Colonization Society, THREE THOUSAND dollars were pledged to the object. (sufficient to send 100 emigrants) and SIX HUNDRED subscribed on the spot.

Mission to Liberia.—The Rev. R. Spaulding, the Rev. S. O. Wright, their wives and Miss S. Farmington, were consecrated on Sabbath evening, the 27th ultimo, to the Missionary Service in Liberia. They are to go out under the patronage of the "Young Men's Methodist Foreign Missionary Society of New-England."—The exercises on the above occasion are said to have been very interesting. May God deliver them from the blasts of that climate by which their predecessors have been hurried to the grave.

We are happy to notice a proposition from the Hartford County Society for a State Convention and a Committee appointed to correspond with other Societies. We hope such an arrangement will be matured.

A well known period in literary history is designated by the term *revival of letters*. It was when after severer centuries of ignorance and decline, learning once more began to flourish and education to be diffused. Why then so great a prejudice against the term *revival of religion*, when the application is similar?

S. S. Journal.

MASSACHUSETTS TEMPERANCE CONVENTION.

This convention was held at Worcester, on the 18th and 19th of September. It is said to have been one of the most august and imposing bodies ever collected to represent the Commonwealth; its numbers were between five and six hundred, embracing many illustrious names. His Excellency Gov. LINCOLN presided; and great harmony and energy distinguished all the proceedings. Many important resolutions were adopted, but we have room only for the following, on the "moral wrong" of dealing in ardent spirits.

"XII. That in the view of this Convention, the traffic in ardent spirit is morally wrong; and that we deem it our duty, in our own practice, to abstain from such traffic, and to do what we can, by the combined influence of opinion and example, to promote its universal abandonment."

TEMPERANCE.

In the South District of Worcester County, Mass. are 285 taverns where ardent spirits are not sold! and only 55 on the old plan. The number of members of the Temperance Society is 7,540, having increased 4,847 during the past year. This is taking hold of the work in good earnest, and doing something to the purpose.

At Rochester, N. Y. no licenses for retailing have been granted the present year, and a public meeting has been lately held, to take measures for enforcing the laws of the state against unlicensed dealers. What stirred up the people, was the commission of a manslaughter at one of these unlicensed places.

We rejoice to learn that between thirty and forty students have entered the University of Vermont, at Burlington, the present season; and that the prospects of the institution were never more promising than at the present time.

It is estimated that the pecuniary loss to Louisiana, by the death of slaves by cholera, is \$4,000,000.

For the Religious Intelligencer.

THE EASY READER.

"What, another reading book?" Yes, *another*. And one Editor has said, "It is the most perfect book of the kind ever published." This, however, is but a small recommendation, since every new book claims as much. But let this little book, like every good thing, rest upon *its own qualities*, for reputation. What then is it? In the first place, *It is pleasing*, not to the eye only, but to the *understanding*. It fixes the eye of the mind, till it is charmed with the consciousness of knowing all about what has been read. Secondly, *It is full of wholesome moral sentiment*. This is a matter of no trifling importance, in a book, the design of which is to please and instruct the young. This book was designed by its author to be understood. Its every sentiment is, therefore, as it should be, pure. Thirdly, *It is pre-eminently calculated to make a child read in thought*, as well as mechanically. Every hard word is defined. And the mind is so directed by easy questions, to what has been said, that a very good idea of etymology, and the philosophy of language, is conveyed, almost unconsciously.

Mr. Olney, the author, has entirely excluded all artificial means of learning the child to read. His opportunities with children have been sufficient to enable him to judge of their effects. Every thing of that kind is obviously injurious. *Thinking* is indispensable to good reading. No man can read a sentence naturally, without clearly understanding the thought to be conveyed. Without knowing what is to be expressed, he is as liable to emphasize the wrong word, as the right. Hence a man can always read a difficult sentence much better the second time than he could the first. The *Easy Reader* aims to convey to the understanding the full meaning of every sentence, and thus affords the best means of reading well. It is very neatly put up, by Durrie & Peck; and is furnished with numerous cuts, illustrating the subjects presented. Every mother should learn her child to read from such a book. Y. R. B.

HOW TO BE HAPPY.

There is not a being in the universe who is not interested to know *how to be happy*; and those who can read may find a set of rules laid down in a little book with the above title, for sale at the Sabbath School Depository of Messrs. Durrie & Peck.

This little book is said to be written *by a lady, for the children of some dear friends*, and we are authorized to say that the lady is Mrs. Sigourney. This fact is sufficient of itself to recommend the book. It is full of useful instruction, judiciously adapted to the capacities of children, and if followed, will teach them *how to be happy*.

Without spending time even to look it through, we select, indiscriminately, one out of the twenty-six lessons.

Do Good to the Poor.

You will sometimes see a child shivering in the winter, with thin clothing, or without shoes. His parents may be poor or sick, or burdened with so large a family, that they cannot make all of them comfortable. Perhaps he has no father and mother. Inquire kindly into his situation. Ask your parents, if any thing can be done for him. If they permit you to give him relief, do it in the kindest manner. If you know how to sew or knit, you can repair some garments, or knit a pair of coarse stockings, to be ready, when any poor, or sick person may need them. Never give away any thing without the permission of your parents, or those who direct you. The relief of the poor, requires more judgment and knowledge of mankind, than children possess. You should feel it a favor to be allowed to give any article to them, or to work for their comfort. It is a good plan to lay by in a box, a part of any money that may be given you, and to consider it sacred to the poor. Never feel unwilling to give when you have any thing to spare. The favor is on their side who are able to give: for there is a great pleasure in benevolence. Never boast of what you have done for the poor. It is an offence against true charity. Do not feel as if you were too young, to consider the wants of others. To relieve poverty is a very sweet employment to good children. I was once acquainted with some little girls who pitied the poor. They formed themselves into a society to help them. They resolved to repair their own garments, and any others that might be given them, and to knit winter stockings, for poor children. They had only Saturday afternoon to themselves, because they attended school, and had daily lessons to study at home. With the permission of their parents, they decided to meet every

week, on that afternoon, not to play, but to work for the poor, to devise means how they might best be relieved. And there I have often seen them, busy with their needles, their bright eyes sparkling with happiness, and their sweet-toned voices gently consulting about their plans of charity, like a band of sisters. And I have blessed them in my heart, and besought that the "spirit of grace and consolation" might ever dwell among them. They were not weary in well doing. Some children begin zealously, but are soon fatigued and fall away. In a little more than two years they made and repaired one hundred and sixty garments of different descriptions, including the knitting of thirty-five pair of stockings. As they wished sometimes for money to purchase cloth for garments, and yarn for knitting, and books for the ignorant, they established a contribution of twelve cents on the first day of every month. It occurred to their active and excellent minds, that this money had better be the fruit of their own earnings. They thought that to ask it of their parents and give it away, was like "casting into the treasury that which cost them nothing." So they determined to earn it by their own industry. They rose an hour earlier in the morning than usual. They busily employed themselves with their needles, and received from the friends for whom they worked, a price sufficient for their charities. They found time for every thing, for their lessons, for necessary recreation, and for bounty to the poor. They were diligent and rose early. I sometimes hear children say, I should like to do this, or that good thing, but I cannot find time. Then I fear that they are not as industrious as they might be, or that they sleep their mornings away, or that they have no decided preference for good things. I trust that this is not the case with any of you, my dear children. The benevolent little girls of whom I was speaking, used to lay away in a box the garments that they finished for the poor. They inquired into the state of those who needed, and consulted how they might best adapt the materials in their possession to the best purpose. They chose four from their number as almoners, to distribute their bounty. These went to the houses of the poor, and reported to the society their opinion respecting them.

One of these little girls, who was deaf and dumb, once accompanied the almoners. She could not of course, speak, but she gave an eloquent description of her visit by signs, and the expressive language of the eyes. She was a most interesting child of nine years of age, tender-hearted and affectionate. It was during the coldest part of the bitter winter of 1815, that she went on this errand of mercy. "It was a very little room," said she; "the stairs to it were dark and broken. The snow was deep through which we had walked, and my feet were very cold. But there was not fire enough to warm them. No. I could have held in my hand those very faint coals. And there was no wood. The woman lay in a low bed. If she got up, she shivered, and she wore only a few thin clothes. She had a sick baby. It was pale, and threw up its arms, and cried.—But there was no physician there. The father came in. He had picked up some pieces of pine. He laid them on the fire. His wife spoke to him, and then looked sorry. I asked my friend what she said. And she told me that the poor woman had asked of her husband, 'have you bought a candle?' And when he answered, no, he had

no money, she said with sadness, "then we must be in the dark another long, cold night, with the sick child."

When the mute, but eloquent orator went on to describe the relief afforded, and the smiles that came suddenly over the faces of the sorrowing poor, tears of exquisite feeling glistened in her eyes. Her heart was true to every generous sensibility, and benevolent emotion. You will not think that any part of the story of these charitable little girls has been invented. All these circumstances are true. They are in the written records of their society. It commenced in the year 1814, and had at first, but fifteen members. The youngest was six years old, and the eldest fifteen. Dear children, for whom this little book was written,* they were your Mothers. May you love goodness as they loved it. And may the God of goodness bring you all at last, to dwell together in that world, where there is no poverty to create suffering, no sorrow to cause tears.

* This little book was written as a present to the children of my former pupils. Our intercourse is remembered, as if it were but yesterday, and their early virtues and affectionate deportment, will long be cherished in my heart.

SENTENCE OF DEATH.

Sherman, who killed his wife and child at the same blow with an axe, in the eastern part of this state, has been found guilty, and sentenced to suffer the penalty of the law. The sentence, pronounced by the Hon. Judge Daggett, embodies much information on the subject of intemperance, and we would invite all who have any thing to do in promoting this awful curse, to look into this mirror and inquire, how will it appear in the light of eternity.

SENTENCE.

DAVID SHERMAN,—

You stand before this court convicted of murder. The public prosecutor has moved the court that the sentence of the law, or sentence of death, be pronounced against you.

By the humane provisions of our law, no person can be convicted of an offence punishable with death, but by the concurring voice of twenty-four of his fellow-citizens. Twelve of the grand jurors, of eighteen, must have been satisfied of your guilt, and the whole twelve of the jury of trial. The court feel constrained to say that they entirely acquiesce.

You have also been indulged with a patient examination of your cause by impartial men, who entertain no prejudice against you, and who were instructed by the court that if there was any reasonable doubts of your guilt, you must be acquitted. Every effort that could be made by talent and eloquence has been exerted in your behalf. You cannot but feel that you have been dealt with tenderly and humanely, and that your sentence is just. The voice of Heaven and Earth is, "whoso sheddeth man's blood, by man shall his blood be shed."

The circumstances attending this deed of wickedness are such as show a heart, in a high degree, depraved and malignant. They will now be briefly brought into view, not for the purpose of adding to your wretchedness or driving you to despair, but in the hope to awaken in you that remorse of conscience which your situation is so well fitted to create; and with a further view, that all who have witnessed this scene may contemplate the fatal effects of indulging wicked passions.

On the evening of the 7th of June last, your wife remonstrated with you against the indulgence of the habit of intemperance. She also, as you declared to witnesses, refused to give you a trifling amount of money to pay a debt for which you had, on that day, been sued. This was her only offence—your only provocation. You

* Alice, daughter of the late Dr. Cogswell. She died a fortnight after her excellent father, to whom she was most ardently attached. I trust I shall be forgiven for thus mentioning her name. It is dear to the memory of many. It seems also to belong in some measure to the public. For it was her loss of hearing and speech, acting upon the affections of her father and friends, which induced the Rev. Mr. Galland to go to Europe, to acquire the art of instructing the deaf and dumb, and thus led to the establishment of the Asylum at Hartford, that blessing to our country and to mankind.

went into the cellar, and with an axe, beat in the head of a barrel of eider—came up into the room where she was sitting with her and your child in her arms—struck her a deadly blow on the forehead with the edge of the axe, which, in glancing, caused the death of the child. She fell with her face on the floor—you then, with unparalleled cruelty, beat her on the back side of her head and neck till her skull was broken and her head almost severed from her body. On inquiry by several witnesses, why you had killed your wife and child, you answered that she had provoked you—plagued you, and that now you hoped for peace—that the deed was done, and that you expected to die for it. 'To die for it! unhappy man, you must die for it—and we would solemnly warn you, that without repentance you must die eternally.'

These witnesses further declare that you said to them you did not intend to kill the child, *clearly implying* that you did intend to kill the mother. You deliberately resolved then on the death of your wife, the mother of your nine children, of whom your Creator had made you the protector, and to whom you had sworn ceaseless affection. This great fact in your case you have not denied, and your counsel have been obliged to admit it to have been proved.

Your defence has finally been rested on partial insanity. It was shown by witnesses that in two or three instances, only one of them within six months of the time of this fatal deed, you exhibited, for a few hours, some marks of derangement of mind. But your conduct on the 7th of June, and with these exceptions, ever before and since, as described by a number of witnesses, proved you entirely free from delirium, and in the full exercise of your understanding. Ingenuity did indeed suggest that a crime of such atrocity must have been done by a madman. We wish for the honor of human nature, that this suggestion might have been countenanced, but such is the extreme wickedness of man, as evinced by daily observation, that we must rather concur in the inspired declaration, 'The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.' Unhappily for you, there is too much reason to believe, painful as it is to say it, that your conscience had become seared, and your sense of moral obligation destroyed, by habitual intemperance for years. It was for one purpose shown that this was your condition. What a thought is here presented! Man made in the image of God, is by the practice of this deadly vice, converted into a monster—the tender feelings of his nature overcome, a sense of accountability to God and man blunted, natural affection subdued, he stands forth a signal proof of that declaration, 'The heart of the sons of men is fully set in them to do evil.'

Here I feel constrained to say to all who have witnessed this scene, and to this audience, behold the effects of intemperance—an innocent woman—a hopeless infant, murdered!—a husband and a father sentenced to death for the crime! Look also at the records of the court of this term. Three individuals sentenced to the State Prison for offences committed under the influence of intoxication. It is now only three weeks since an individual was tried before the Judge associated with me on this occasion, for killing his wife; the jury found him guilty of manslaughter, and he was sentenced to the State Prison for ten years. This act was perpetrated under the direct influence of a quart of ardent spirits, bought by the culprit from one of those *tippling houses*, which so extensively disgrace our land, and which compose the suburbs of hell. Let the keepers of these houses tremble lest the blood of murdered bodies and souls should be required at their hands.

Within the last five years there have been ten trials for life which I have witnessed, and in eight of these the acts done were the immediate consequence of drunken-

ness. We also know that to this mighty evil may be ascribed a very great portion of all the commotions which disgrace our land. Hardly a newspaper can be taken up which does not contain information of some murder or death, by fire or water, or by the hand of the drunkard himself, under the influence of intoxication. Dwellings which were once the seats of peace and happiness, are in many cases the houses of lamentation and woe; wretchedness, poverty, crime and misery are every where to be found in the train of this destructive vice. Is it not the duty of good men—of patriots—of philanthropists and christians, to stand forth between the dead and the living, against this overwhelming evil, lest they be made to feel that the full force of that withering declaration, 'Shall I not visit for these things? saith the Lord; and shall not my soul be avenged in such a nation as this?'

You, wretched man, will not be treated by the Government, whose laws you have violated, as you treated the victim of your cruelty. In a moment you extinguished in her the light of life. You sent her, whom you was bound by the strongest ties to cherish and love, to the tribunal of her Judge, without giving her one moment to seek the pardon of her sins. To you days and months will be allowed. To you also will be granted the privilege of the advice of such ministers of the gospel of peace as you may choose. They will speak to you of the extent of your guilt, of the nature of your crime—of the danger of your condition while unpardoned. They will tenderly and affectionately exhort you to repentance of your sins—to exercise faith in that glorious Saviour who died that sinners might live. They will tell you that you may thus go from this earthly tribunal and meet your God in peace before the judge of the quick and dead. But they will be constrained also to say to you that without repentance 'no murderer can inherit eternal life.' That dying as you have lived, from a violent death on the gallows, you will go to the never ending wailings of the second death.

This court have no more to do with you. It can only, in obedience to the law, sentence you to death, the punishment annexed to the crime you have committed. Now attend to that sentence—

Yor, David Sherman, are to be taken from this place to the prison whence you came, there to remain till the second Friday in June next, when you are to be taken by the Sheriff of this county to the place appointed by law for execution, and there, between the hours of eight and ten in the morning, be hanged by the neck till you shall be dead; and may God have mercy on your soul.

WILLIAM WILBERFORCE.—William Wilberforce—whose death is announced in the papers lately received from London—was a truly great and good man.—He was born of a good family, and possessed of an ample fortune, but never yielded to any of the temptations peculiar to rank and wealth. He was a truly religious man, and his conduct did honor to his faith. He is principally known by his successful exertions in the abolition of the slave trade. His first motion upon that subject was brought before Parliament in 1787. The opposition which it excited both in and out of the House, seems almost incredible.—Petitions poured in against it from all quarters, and though it was supported by Mr. Pitt, it was rejected by a large majority. Mr. Wilberforce and his friends continued their efforts in behalf of oppressed humanity, undiscouraged by repeated repulses; notwithstanding however, the manifest justice of the measures they advocated, and the horrors of the traffick itself, and although they had the powerful support of both Pitt and Fox, it was not till 1806 that a motion introduced by Mr. Fox, that the House of Commons should de-

clare the slave trade inconsistent with justice, humanity and sound policy, and should immediately take measures for its abolition, prevailed. Twenty years were occupied in convincing the legislators of Great Britain, that it was unlawful to deal in human flesh.—In bringing about this happy and glorious result, Mr. Wilberforce was mainly influential, and has associated his name imperishably with the triumphs of humanity and benevolence.

Mr. Wilberforce's whole life has been consistent with this portion of it. The religious and charitable institutions of his country, have found in him an efficient supporter and liberal friend. His public and private life has been spotless—even his enemies never impugned the purity of his motives or doubted his disinterested and elevated views. His writings have been full of Christian spirit and the most sublime morality. The fame that he has acquired is a truly enviable one, arising from exertions of the highest benevolence, the most comprehensive charity, a fervor of moral feeling, a steadiness of moral principle, and an energy of purpose in behalf of the truth that nothing could damp. How infinitely superior it is, not only to the warrior's laurels, but even to the statesman's worthier honors. With these last are associated recollections of party strife, of bitter contentions, and they are too often gained by a sacrifice of that high principle which "feels a strain like a wound."—But in the glory of such a man as Wilberforce, there is no alloy. No one can look upon it with any thing but unmixed admiration. It is a triumph of virtue, of religion and moral courage. His life is no less encouraging than beautiful. The influence of such a man never dies. He communicates an electric impulse to his age. Thousands have been kindled from the fires that burned in his breast. The good man lives in his works, in his example, and in his influences—when his own bright orb is sunk to rest, the world is still illuminated with the "bright track of his fiery car."

Spirit of the Age.

Temperance Reform.

THE EXECUTIVE COMMITTEE OF THE NEW YORK STATE TEMPERANCE SOCIETY RESPECTFULLY SUBMIT TO THE COUNTY SOCIETIES THE FOLLOWING CONSIDERATIONS.

In reviewing the past, there is much cause for gratitude and congratulation. Public sentiment has been directed to the subject of intemperance in the use of intoxicating liquors, and great efforts have been made for its suppression. Its causes, extent and consequences, have been exposed: and the exertions, which have been made to oppose it, have checked its spread, we trust; and have rescued some from its gates of destruction, and prevented many from taking the first steps in its broad and downward path.

That this work may go on, must be the hope and prayer of every man who loves his God and his neighbor. How shall it be done to insure ultimate and complete success?

To answer this question we have but to ask—What means have led to the results which have been already attained? The awakening and concentrating of effort, by the formation of temperance societies; and the diffusion of information by the circulation of temperance papers.

It would be easy to show how these have produced the changes in the prevalence of intemperance, which our

ears hear and our eyes witness. But it is enough to mention the fact, that they have done so—a fact, which no observing and candid person will deny.

It is evident that an extension of these means must lead to an increase of their results; and to secure this increase of good, the Executive Committee recommend to the County Societies the adoption of the following plan.

I. That a Temperance Society be formed in each school district in the several towns.

This will lead to increased convenience of organization and attendance; to engaging the co-operation and exciting the interest of persons, who would be unwilling to take an active part in the deliberations and business of a larger and more general assembly; to increased facility in bringing home the subject of the temperance reformation to the minds and conscience of individuals; and, most of all, to securing personal interest and individual agency.

Again—it is of the greatest importance to collect and report facts. The time has gone by for declamation on the subject of intemperance. Facts, and the arguments founded on them are now wanted. These can very easily be collected through the medium of district societies; and if certain points were taken as the subjects for observation and calculation, and the facts connected with these, reported by each District Society to its Town Society; and by each Town Society to its County Society; and by the County Societies to the State Society, all the statistics of intemperance in our state could be thus ascertained. And if all its extent and evils were ascertained and published, who can estimate the effect that would be produced upon the public mind? It may be well to remark, that the district school-house will always furnish a convenient and suitable place for the meetings of the societies.

Believing that the advantages of such an organization must be apparent, and that they will be acknowledged, the Executive Committee proceed to recommend.

II. That measures be instituted to distribute monthly, to every family in the county, the Temperance Recorder, or some other temperance paper.

Some persons will not attend a temperance society and will not talk on the subject of temperance. By adopting this suggestion, information and argument can be addressed to all.

Many are prejudiced against temperance, and you cannot speak to them about it without exciting their animosity. But no such feelings will be called forth by a silent paper. The little, mute, messenger cannot grow warm in debate; and persons will attend to it dispassionately. And, if satisfied of its truth, there is nothing of the pride of disputation, and the tenacity of one's first opinion, which often keep men "almost persuaded" after they are fully convinced.

Introduce a temperance paper into a family, and old and young have an access to it. Its contents form a subject for comment around the table and the hearth; and thus parents and children may enlighten and strengthen one another.

It is unnecessary to enlarge upon the advantages to be expected from the adoption of the plan suggested by the committee.—The only doubt can be as to its practicability.

This is certain if individuals will come up to the work, and will feel that they have a personal interest in its success. As to the first suggestion this is obvious. The feasibility of the second is equally sure.

*Office of the N. Y. S. T. S. }
Sept. 20, 1833.*

REGULAR MEETING OF THE EXECUTIVE COMMITTEE OF THE NEW YORK STATE TEMPERANCE SOCIETY.

Whereas experience has shown the benefits to be derived from General, State and County Temperance Conventions, as means of directing and concentrating

to given points the efforts of the friends of temperance for the promotion of that necessary and salutary reform now in progress in our own country and other parts of the world; And whereas, in two counties in this state, Washington and Montgomery, such conventions have been had, resulting in awakening a spirit of renewed zeal and activity, promising soon not only to organize a temperance society in each school district, but to place monthly in each family in those counties, a copy of the Temperance Recorder for a year; measures recommended in the preceding circular: And whereas it appears to the Committee, that the same objects can be approximated by a General Temperance Convention in the State, not however as excluding County Conventions, but as preparing the way for their greater efficiency: And whereas our sister state, Massachusetts, has recently set us the example of a State Temperance Convention: Therefore,

Resolved, That the Executive Committee recommend and appoint a General Convention of delegates from the several County and Town Temperance Societies in the State of New York, to be assembled at some convenient place in the city of Utica, on Wednesday, the 20th day of November, 1833, at 12 o'clock M.

Resolved, That the several county and town societies be requested to appoint, without any regard to sect or party, one or more delegates to the said Convention; and that the delegates so appointed, be and they are hereby solicited to use every exertion to attend to the duties of their appointment.

Resolved, That the proceedings of this meeting be published as an Extra Recorder, together with the following

ADDRESS.

FELLOW-CITIZENS—The reform from the use of ardent spirit which we are striving to promote, is one with which are identified our dearest hopes and our highest consolations. The advance already made, proves the practicability of success. Only two ways are open to us—to retreat or advance. The idea of the former is inadmissible. Every consideration which piety, patriotism or philanthropy can suggest, forbids it. Advance then we must—advance we can, if we use the means which God and nature have put in our hands. Assemble then, we entreat you, at the convention above appointed, and there let us unite our counsels and our prayers, that the work in which we are engaged, and the holy cause to which we are devoted, may soon be crowned with success, and our country be free for ever from the pollutions of drunkenness.

CIRCULAR OF THE AMERICAN TEMPERANCE SOCIETY.

As simultaneous meetings of Temperance Societies and friends of Temperance on the 26th of February, 1832, were in a high degree useful; and as the Delegates, four hundred in number, and from twenty-one different States, who met in the United States Temperance Convention, at Philadelphia, on the 24th of May, resolved unanimously,

That it is expedient that simultaneous meetings of Temperance Societies, and friends of temperance in this and other countries, be holden on the last Tuesday in February, 1834; The Executive Committee of the American Temperance Society, at their meeting in Boston, August 2d, 1833, unanimously resolved,

I. That we view it as highly important, in accordance with the resolution of the Convention, that simultaneous meetings of the Temperance Societies and friends of Temperance, as far as practicable, be holden universally, on the last Tuesday in February, 1834, in all the cities, towns and villages throughout our country, and throughout the world.

II. That friends of Temperance of every description and of all countries, be, and they hereby are respect-

ly and earnestly requested, as far as practicable, to make a seasonable and thorough preparation for simultaneous meetings in their various places, on the above mentioned day.

III. That they be requested, previously to that time, to obtain answers to the following questions, and communicate them at the simultaneous meetings, viz.:

1. What is the population?
2. How many belong to the Temperance Society?
3. How many were added the last year?
4. How many have renounced the traffic in ardent spirit?
5. How many still continue in the traffic, and what number of them are professors of the Christian religion?
6. What quantity is now used, and at what expense?
7. How many who were drunkards; now use no intoxicating drink?
8. How many paupers; what is the expense of supporting them, and what proportion of it has been occasioned, directly, or indirectly, by strong drink?
9. How many criminals were prosecuted the past year; at what expense, and how many of them for two years had not used any ardent spirits?

IV. That the friends of Temperance in each place be, and hereby are requested, immediately after the simultaneous meetings, to transmit the above mentioned information to the Secretary of the County Society; and the Secretary of each County Society is requested to embody it in a table, and transmit it to the Secretary of the State Society; and the Secretary of the State Society is requested to embody the whole under appropriate heads, according to the annexed Schedule,* and transmit it with their Annual Report, to the National Society, that the information may be circulated universally throughout the community.

V. That it be, and hereby is respectfully and earnestly recommended, that a similar course be pursued annually, till the manufacture, the sale, and the use of ardent spirits, that ruinous and destructive poison, as a drink, shall have universally and entirely ceased.

VI. That it be recommended to all Legislators in each State in which it has not already been done, on or before the last Tuesday in February, or as soon after as the Legislature may be in session, to form Legislative Temperance Societies, on the plan of the Congressional Temperance Society, formed in the Senate Chamber at Washington, on the 26th of February, 1833. (See Sixth Report American Temperance Society—Appendix, D.)

VII. That the friends of Temperance in every place, in which it has not already been done, be, and hereby are most affectionately invited, on, or before that day, to form themselves into Temperance Societies, on the plan of entire abstinence from the manufacture, sale, and drinking of ardent spirits; and in all suitable ways to discountenance the use of it throughout the community.

SAMUEL HUBBARD, Pres. Am. Tem. Society.

JOHN TAPPAN,
GEORGE ODIORNE,
HEMAN LINCOLN,
JUSTIN EDWARDS,
ENOCH HALE, Jr.

} Executive Committee.

P. S. Editors of papers and periodicals friendly to the cause of Temperance, are requested to insert the above in their publications.

*SCHEDULE.

- 1.—Population.—2.—No. Temp. Soc.—3.—Added the past year.—4.—Ren. traffic.—5.—Con. and No. Pr. Ch. religion.—6.—Quantity and expense.—7.—Dra. Reclaimed.—8.—Paupers Ex. and Pro.—9.—Criminals Ex. and Pro.

From the Temperance Herald:

WHAT IS IT TO BE DRUNK.

MR. EDITOR:—Drunkenness is generally considered, both by the Sacred Scriptures and public opinion, to be morally wrong—to be a sin of no small magnitude. If so, it is of great importance for every one to know what it is to be drunk! And accordingly, Mr. Editor, I would ask some of your correspondents to answer this question. On reflection I am inclined to think that it is any state of excitement produced by an intoxicating liquor. All agree that there are different degrees of intoxication; but the question under consideration is, Can a man become stimulated or excited in the least possible degree by any intoxicating liquor, without becoming guilty of the sin of drunkenness? Some say that a man is drunk, only when he is so steeped in liquor as to be quite stupid, and insensible to the objects about him. Others, that he is drunk when he is under such a state of excitement as to be furious or particularly insane. But, according to unerring testimony, Nabal was "very drunken" when, under the influence of wine, he was only "merry." (1 Sam. 25, 36.) If then a person is "very drunken" when he is only "merry" are not lower, indeed, all lower degrees of excitement drunkenness? If I am inclined to an incorrect conclusion, I hope to be corrected by a full and satisfactory answer to the question.

Q.

If, as we believe, the above principle be sound and undeniable, it will follow as a matter of course, that the distinction between distilled spirits and fermented wines, is wholly without foundation, either, in reason or scripture, contradicted by fact, and condemned by common sense.—Eds. GEN. TEM.

TEMPERANCE MOVEMENT.—Extract from recent instructions sent by the secretary of the Treasury to Collectors of the Customs.

"It appears to me that officers whose habits are not positively sober, cannot be vigilant; that they cannot exercise their skill with effect, and that an indulgence in one vice, mean in itself, too, naturally removes repugnance to others.

"I consider it my duty, therefore, as intimations have been given to me, that officers in the Revenue service have permitted themselves to indulge in intemperate habits, respectfully and earnestly to ask your aid to put an effectual termination to such practices. I will thank you to use fearlessly, the opportunities which your position offers, for ascertaining and making known any acts such as I have referred to, in order that I may perform my own duty in reporting cases of such misconduct to the President for his information and decision."

Morning Post.

ANTI-TOBACCO SOCIETY.

At a meeting of a number of the students of Fairfield Academy, held on the 1st of June last, for the purpose of taking into consideration measures for discountenancing the use of tobacco, the following pledge was circulated:

"We the undersigned, believing the use of tobacco to be not only unnecessary, but an injurious and disgusting habit, and one that ought to be discountenanced by all; do hereby agree that we will not use it ourselves in any way or manner, (except as a pre-

scribed medicine,) and that we will use our best endeavors to discourage the use of it in the community."

Seventeen young gentlemen came forward on the same day, and attached their names to the above pledge; some of whom had been long and constantly accustomed to the use of tobacco.

Our Society has continued to increase. It now numbers twenty-eight young men, some of whom have already experienced its happy effects.

We feel confident of its good success, and hope that our sister institutions, and all who have any interest in the welfare of society, will follow the example.

* By order of the Society.

ARC'D McNEIL, President.

J. A. VAN HOESEN, Secretary.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED,

In this city on the 2d inst., Mrs. Martha Demison, aged 83.

In East Haven, on the 18th Sept. Miss Ruth Woodward. In Northford, on the 29th ult., Mrs. Chloe, wife of Mr. Thomas Dawson, aged 61.

In Woodbridge, on the 27th ult., Mr. Eliphalet Beecher, aged 35. The circumstances attending the death of Mr. B. were somewhat singular and melancholy. He had been driving three yoke of cattle, one of them young steers, were placed in the middle. In releasing the steers from the oxen behind, the chain in some unaccountable manner passed round one of his ankles and hooked, the steers and leading yoke of oxen starting at the same instant, dragged him furiously several rods before they could be stopped. One of his legs was broken and he was dreadfully bruised and wounded by kicks, and otherwise. He survived about 9 hours in great distress, during which time he was enabled to make his will and take leave of his family and friends. He was a man much respected among his neighbors, who were on this occasion brought sensibly to feel that in the midst of life we are in death.—Register.

In Southbury, on the 27th ult. George W. Botsford, aged 3 years.

Died recently, at Killingworth, Mr. Wm. Snow, aged 67; Mr. Wm. Griffin, aged 65; Mr. Frederick H. Griffin, aged 16; Mrs. Lydia Johnson, aged 45; Miss Clarissa Johnson, aged 21; Miss Rebecca Welman, aged 28.

At Harwinton, Mr. Levi B. Dunbar, aged 33, principal proprietor of the new cutlery establishment in that town.

At Simsbury, on the 27th ult., Mr. Reuben Eno, aged 76, a soldier of the revolution.

In Colebrook, on the 24th ult., Mrs. Anne Slocumb, wife of Mr. Richard Slocumb, Jr. aged 25. She was left in the house with an infant a short time in the morning by her husband, who on his return to breakfast found her so shockingly burnt, that she survived only about nine hours. From her situation and appearance, it was evident that her clothes had taken fire, and being unable to extinguish the flames, she had in the extremity of her suffering made her way into an adjoining room, where she was discovered by her husband in the most heart rending condition. By the circle of her acquaintance she was much esteemed, and her melancholy death will be deeply lamented.—Herald.

In Middletown, William Vandeurden, Esq. Attorney at Law.

In Killingworth, on the 16th ult. Mrs. Polly Davis, aged 47, wife of Mr. Peter Davis.

In Chatham, on Wednesday, the 18th ult. David White, Esq. aged 79.

In Albany, on the 24th ult. Miss Elizabeth Phelps Sanford, aged 22, youngest daughter of Mr. Elihu Sanford of that city.

In Poughkeepsie, on the 22d ult., Mrs. Sarah Thompson, wife of the Hon. Smith Thompson, and daughter of the late Gilbert Livingston, Esq. in the 58th year of her age.

Poetry.

TO THE NAUTILUS.

BY HARTLEY COLERIDGE.

Where Ausonian summers glowing,
Warm the deep to life and joyance,
And gentle zephyrs, nimbly blowing,
Wanton with the waves that, flowing
By many a land of ancient glory,
And many an isle renown'd in story,
Leap along with gladness buoyance,

There, Marinere,
Dost thou appear,

In fairy pinnace gaily flashing,
Through the white foam proudly dashing,
The joyous playmate of the bûxom breeze,
The fearless rounding of the mighty seas.

Thou the light sail boldly spreadest,
O'er the furrow'd waters gliding,
Thou nor wreck nor foeman dreadest;
Thou nor helm nor compass needest,
While the sun is bright above thee,
While the bounding surges love thee,
In their deepening bosom hiding,

Thou canst not fear,
Small Marinere,

For though the tides with' restless motion,
Bear thee to the desert ocean,
Far as the ocean stretches to the sky,
'Tis all thine own, 'tis all thy empery.

Lame is art, and less endeavor
Follows nature's course but slowly,
Guessing, testing, seeking ever,
Still improving, perfect never;
Little Nautilus, thou showest
Deeper wisdom than thou knowest,
Lore, which man should study slowly.

Bold faith and cheer,
Small Marinere,

Are thine within thy pearly dwelling,
Thine, a law of life, compelling
Obedience, perfect, simple, glad and free,
To the great Will that animates the sea.

NEW-HAVEN COUNTY TEMPERANCE SOCIETY.

The New-Haven County Temperance Society held its regular monthly meeting on Tuesday of last week at the Stone Church in East-Haven. The meeting was organized at 11 A. M., Gen. Fowler, one of the Vice Presidents of the Society, in the chair. There were present about 30 delegates, whose reports were interesting and generally encouraging. In the afternoon an excellent and appropriate address was delivered by Prof. Olmsted of Yale College. The society then proceeded to the consideration of a report submitted by their committee at the meeting in August. After a temperate and pleasant discussion, the following amendment to the Constitution was unanimously adopted.

"That this Society be divided into two districts for the pur-

pose of holding monthly meetings by the Societies in each; The Western District to be composed of the Societies in the towns of New-Haven, (except the Society in Fair Haven,) Milford, Orange, Derby, Oxford, Southbury, Waterbury, Prospect, Bethany, and Woodbridge; The Eastern District to be composed of the Societies in the remaining towns of the county, including the Society of Fair-Haven. That the first meeting of the Western District be held at Humphreysville on the 4th Tuesday of October inst, and thenceforward at such place and time as said meeting shall appoint; and that the first meeting of the Eastern District shall be held at Madison on the 4th Tuesday of October inst. and thenceforward at such place and time as said meeting shall appoint. That at said meetings, district Secretaries shall be appointed, who shall perform in their respective districts the duties now performed by the Secretary of the County Society, and at each meeting any officer of the Co. Society if present shall preside. That the Annual Meeting of the Co. Soc. shall be held as formerly, according to the designation of the Executive Committee, anything herein notwithstanding—provided the Co. Soc. shall be held as often as once a year in each district, at such time and place as the Executive Committee shall appoint."

Such societies in this county as have not received their proportion of the Ox Tract are requested to send for them soon as possible. They can be found at the Office of the Religious Intelligencer. N. C. WHITISE, Sec. N. H. Co. Temp. Soc.

DEAF AND DUMB.

The parents and guardians of Deaf and Dumb children of the State of Connecticut, are hereby informed, that by an act of the Legislature, passed at the last session of that body, provision is made for the support and education, at the expense of the State, and for a term of time not exceeding four years, of such deaf and dumb children and youth as are in indigent circumstances and between the age of twelve and twenty-five years, at the American Asylum in Hartford.

To secure the benefit of this beneficent provision, application must be made to his Excellency H. W. Edwards, Governor of the State, who is ex-officio the Commissioner for its distribution. The applicant must furnish a satisfactory certificate from the Select Men of the township to which he belongs, or other respectable inhabitants, of his inability to educate his child at his own expense.

Application should be made soon, that those selected as beneficiaries may be in readiness to join the Asylum on the last Wednesday in May next.

Publishers of newspapers throughout the State are respectfully requested to promote the cause of benevolence by giving this notice a few insertions in their respective papers.

LEWIS WELD, Principal.

American Asylum, Sept. 25th, 1833.

ORDINATION.

The ordination of Mr. Leverett Griggs as pastor of the Congregational Church and Society, in North-Haven will take place on Wednesday, the 30th of October. Sermon by Rev. Milton Badger, of Andover, Mass.

SCHOOL FOR YOUNG LADIES—NEW-HAVEN, Ct.

This school will re-commence on the first Monday of November, under the superintendence of Miss Comstock. The most approved teachers are employed in every department of instruction.

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